/136 cont./

142 The tribe at Gam in particular consists almost exclusively of comparatively large people who, even after a thorough washing, display a decidedly darker coloration than the other Auin.

162 According to my observations, there is something like one to two women for each man, and from two to three children for each woman.

162 847 [862] In this connection I would like to mention that newborn children are always killed if the mother is still nursing a child, which continues until about the third year of life. The killing is done immediately after birth by the mother, who buries the newborn child alive. The father has nothing to do with it. Since marital [853] intercourse continues during the nursing period and since this period lasts for about three years, it follows that approximately every third child is reared while those born in the meantime are killed without exception. This might well be a principal factor in the unquestionable decline in the population.

592 595 Since each woman has her special windscreen (hut), the man lives alternately with one and then another of his wives; the latter in turn have their children living with them, and it therefore follows that about three to four persons occupy each hut.

221 361 The size of the settlements (villages) is quite indefinite and changes according to the circumstances. During the dry season a settlement is formed usually by one to two families, whereas during the period of ample veld food, in other words, toward the end and shortly after /137/ [map appears here] /138/ the rainy season, sometimes up to 30 families join together to form a "village." In April, 1908, about 400 men were living in a settlement near Sidonitzaub. If their dependents are included, one will arrive at a figure of at least 1,000 persons.

● [701] All the men are armed warriors.

161 [136] As has already been noted, one can clearly observe a decrease in the population, which, judging by its rapid progress, can be designated as swiftly approaching extinction. Aside from infanticide and malaria, the decrease of wild game may also be given as a reason for the population decline, since this decrease makes food more difficult to obtain. Older Auin state that in former times attacks by lions caused heavy losses.

[Text continues on page 7]

/154 cont./

722 Women were not taken along on the expedition; the women of the settlement attacked immediately ran away.

[622] In time of war the chiefs have general powers of command.
701 Their authority is apparently no greater than in peacetime, when it is insignificant. Indeed, it is scarcely intelligible to us how a war can be carried on effectively under such circumstances.

[888] Old people naturally have greater influence. The "doctor" is
[756] merely an accompanying warrior without special authority. Generally speaking, everyone for the most part does what he considers should be done; some co-operation is nevertheless apparent.

There is no fighting at night; at most they will march then.

726 Alliances are concluded, even between groups speaking dif-
619 ferent languages. For instance, men of different Auin settlements will ally themselves with a Naroon [Naron] settlement to attack another Auin settlement.

There is no political connection between all the Auin settlements. They form a single community only by virtue of their common language. For example, bitter hostility exists between the Auin of Gam and the Auin of Rietfontein, while the relations between the Rietfontein Auin and the Naroon settlements south of them are amicable. The two can communicate only through interpreters.

701 Young people who are staying in a given village for courtship participate without ado in the warlike undertakings of this village. I am unable to say what happens in case the undertaking is directed at the home settlement of the candidate for marriage.

Concerning the war dance and the accompanying song, see page 37.

727 Captured men are killed, and usually boys as well (because of the danger of blood vengeance).

Women and children are taken away, married, and completely assimilated into the group. Old women are killed. Objects that are useful are taken away; the rest is destroyed.

It is not worth the trouble to set fire to the windscreens.

728 Hostilities are officially concluded; unarmed negotiators appear to have safe conduct. War damages are paid in the form of food, tools, and women.

The description of the form of government is the most difficult chapter of this account.

≠Auin
Naron
Nogau

[72 cont.]

163 children, who are always approximately two or three years apart.

Among the Naron the bride is formally abducted; the word
585 for "to marry" is the same as "to catch." Actually, however,
[583] negotiations precede this abduction. Among the Naron exogamy
582 now applies only to actual siblings. After the wedding the young
591 couple moves to the village of the bride's parents and sometimes stays there for years. There is also infanticide among the Naron.
847 Otherwise, however, the Bushmen are greatly attached to their
855 children.

5. State and Law

Among the ≠Auin, the chief's position is hereditary in the
622 man's tribe. The same is true among the Nogau. Among the
[178] Naron there are no actual chiefs any more. The last one lost his authority by staying on the farms most of the time as a worker. Bleek believes that formerly such a chief ruled 30 to 50 families.
[701] In most recent times all these tribes had a war chief, at least nominally.

Among all three tribes the conception of private ownership
422 of utilitarian objects is very strongly developed, and theft is
685 punishable by death. Every kin group has a certain territorial district. The boundary markers are not clearly defined everywhere
423 in this flat terrain, so that crossing them does not have the same serious consequences as it does in the north. On the other hand, a person who finds game that was killed by arrow poison but not shot by him, may not take any of it. The gathering of veldkost is permitted everywhere. A person who finds a stock of honey, on the other hand, makes a sign there, and it is henceforth his private
[222] property. Among the ≠Auin individual Bushmen burn parts of the
[425] veld, and all the veldkost that grows there is regarded as the individual's private property.

The feuds between individual kin groups are designated as
628 wars, but since legal revenge is practiced almost exclusively
721 against members of other hordes, every [73] enforcement of the law at the same time means war. Among the Nogau, war is ceremoniously announced by messengers.

2: Schapera E-4, 5 (no date)1930
FX13 Hottentot
Bushmen FX10

628 Naron, or the Auen and the !Ginkwe. This does not extend to the whole tribe, but only to the bands concerned. The Naron at Sandfontein, in the same way, were also hostile to the /nu//en in the south as well as to the Auen in the north; trespass and wife-stealing led to many fights between them.

628 726 701 [622] [887] [411] Fights between opposing bands are therefore by no means unusual, but the extent of each campaign is small.[1] The chiefs have general command in war, but their authority is scarcely greater than in peace, where, as we have seen, it is but slight. The older men with experience naturally have an influence corresponding to their knowledge and ability. Every man and youth takes part in a campaign, the weapons used being the ordinary hunting bow and arrow as well as the spear. The magician also fights, but without any special authority or functions. We have no eyewitness account of any such campaigns, but Kaufmann gives a description, obtained from a "trustworthy Kafir informant", which may serve to convey some idea of their nature. Among the Auen there is no formal declaration of war, but when a man wears a cap of aardwolf (*Proteles cristatus*) skin, then he is on the warpath. Several friendly villages came together and decided to attack another village. The war caps were put on, and after sunset the men marched in the direction of the enemy village. In the neighbourhood of the latter a halt was made and without lighting a fire, although it was the cold time of the year, they waited until the morning. After sunrise, when it was somewhat warmer, the village was surrounded and attacked from all sides, the spear being chiefly used. There was loud shouting and calling, but no special war cry; and in general everybody fought as he pleased.

628 721 628 726 628 727 [184] [721] If possible, all men are killed, and also boys, for fear of the blood feud. Women are never killed intentionally, but it not infrequently happens that when one group overwhelms another the women and girls are made captive and taken in marriage. All objects that can be used are also taken away, but the huts are not regarded as worth the burning. Among the Heikum, according to Fourie, the victors will under no circumstances deprive the vanquished of their territory or even occupy it, lest harm and disaster overtake them; on the other hand among the Kung, as already mentioned, disputes over the possession of land are among the prime causes of war. What happens to the land of the defeated group in other tribes is not stated. The

[1] Kaufmann, op. cit., 154; Fourie, op. cit., 85.